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THE NEW SOUTH.

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POETRY.

NOW.

Arise, for the day is passing
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise from the dreams of the future—
Of gaining a hard fought field,
Of storming the airy fortress,
Of bidding that giant yield;
Your life may have deeds of glory,
Of honor; God grant it may!
But your arm will never be stronger,
Or needed as now to-day.

Arise! If the rest detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson,
Of a noble strife to-day.

Arise! For the hour is passing;
The sound that you dimly hear
Is your enemy marching to battle;
Rise! rise! for the foe is near.
Stay not to brighten your weapons,
Or the hour will strike at last,
And from dreams of a coming battle
You will wake and find it past.

The Case of the Sioux Indians—Interesting Letter from Bishop Whipple in Regard to them.

Bishop Whipple, of Minnesota, has addressed an able and earnest letter to the editor of the *St. Paul Pioneer*, on the subject of the late Indian massacre in that State, and the condemnation of three hundred of the savages to be hung for the murders committed. It does not seem to be the object of the Bishop to ask mercy for the murderers. He says: "There is no man who does not feel that the savages who committed these deeds of violence must meet their doom. The law of God and man alike require it. The stern necessities of self-protection demand it. If our own inefficient system had not permitted the Spirit Lake murderers to go unpunished—if we had not refused to regard them as subjects of law—we should not have suffered as we have in this outbreak."

The object of the Bishop appears to be, in the first place, to deprecate the mob violence with which the prisoners have been threatened—to dispel the popular frenzy that prevails in the State, clamoring for their execution in a spirit of blind vengeance that may easily involve the innocent with the guilty in the extreme penalty invoked. The second is to arraign the whole policy of the General Government toward the Indians, which he does in a most able and effective manner, and does not hesitate to record his belief that the recent horrors in Minnesota are owing to the errors and wrongs of that policy. His emphatic language is, "I believe God will hold the nation guilty."

The only doubts raised by the Bishop of the propriety of punishing the entire lot of Indians convicted, seems based on the possible innocence

of some of the individuals, and the present fury of passion which unfits a popular tribunal to decide fairly on their cases. The words of the Bishop on this point are admirable and weighty, and should go far to restore the people of Minnesota to the sway of reason. He says:

"While we execute justice, our consciousness of wrong should lead us to the strictest scrutiny, lest we punish the innocent. Punishment loses its lesson where it is the vengeance of a mob. The mistaken cry to take law into our own hands, is the essence of rebellion itself. As citizens we have the clear right to ask our rulers to punish the guilty. The State has the right to arraign these men in her courts; but anything like a mob violence is subversive to all law."

But passing from the merits of this special case of Indian outrage and murdering, which we hope now to see brought to a peaceful and just solution, we think it worth while to call public attention to Bishop Whipple's indictment of the Nation itself, for its wrongs to the Indian—wrongs not to the Sioux only, under this Administration, but wrongs to all tribes and under all Administrations. But the relations of the Government to the Sioux will do to illustrate the whole.

Here are the Bishop's charges: That the Government regards the Indian tribes as "independent nations," not subject to United States laws—whereas they should be regarded as heathen wards of the nation, and governed in that relation, and protected from their own internal violence and barbarous practices. Our treaty stipulations with the Indian tribes destroy the independence of the chiefs, who soon become the pliant tools of agents and traders in schemes to enslave the people. The tribal form of government being thus debauched

fords no other, and there is thenceforth no law to hold in check the evil passions of bad men. No punishment is inflicted among them for theft, murder and violence. No effort is made to restrain the savage warfare the tribes wage on each other. On the contrary, says the Bishop:

"They have murdered each other in our streets, fought beside our villages, even shaken their gory scalp in our faces, and we did not know that we were nursing passions since to break out in violence and blood. There was no mark of condemnation upon their Pagan customs, for even high officials have paid them to hold heathen dances to amuse a crowd. The Government, instead of compelling these men to live by honest labor, has fostered idleness, encouraged savage life by payments of money, by purchases of beads, trinkets, *scalping knives, and really given the weight of influence on the side of heathen life. The sale of fire-water has been most unblushing when we knew that if it made drunkards of white men, it made red men devils."

The Bishop next gives, what we all know is too true, a shocking picture of the frauds, impostures, cruelties and robberies that for time immemorial have been allowed under our Government to be perpetrated on the Indians by traders, who defy all laws, human and divine, to gain the enormous profits of their illicit commerce. The wrongs of these men bear their perennial fruit of blood. The following fact, stated by the Bishop, is enough for national humiliation:

"Canada has not had an Indian war since the revolution; we have hardly passed a year without one. The same tribes there are bound by ties of affection to the English crown."

Of the immediate cause of the outbreak and massacres of last Summer, the Bishop gives the following account:

"Four years ago the Sioux sold the Government about eight hundred thousand acres of land, being a part of their reservation. Of \$96,000 due to the Lower Sioux, they have never received a cent. All has been absorbed in claims except \$880 58, which is to their credit on the books at Washington. Of the portion belonging to the Upper Sioux \$88,361 12 was also taken for claims. Of the large balance due the Upper Sioux neither the agents nor the Indians knew when or where it was to be

*In the advertisement for Indian supplies, this Fall, are 100 dozen scalping knives, 600 pounds beads, 100 dozen butcher knives, 150 pounds of paint.

paid. For two years the Indians have demanded to know what had become of their money, and again and again have threatened revenge unless they were satisfied. Early this last Spring, the traders informed the Indians that the next payment would only be half of the usual amount, because the Indian debts had been paid at Washington. They were in some instances refused credit on this account. It caused deep and wide-spread discontent. The agent was alarmed, and as early as may be, wrote to me that this new fraud must bring a harvest of sorrow, saying, "God only knows what will be the result." In June, at the time fixed by custom, they came together for the payment. The agent could give no satisfactory reason for delay. There was none. The Indians waited at the Agencies for two months, dissatisfied, turbulent, mad, hungry, and then came the outbreak, a tale of horrors, enough to curdle one's blood. The money reached Fort Ridgely the day after the outbreak. A part of the annuity had been taken for claims, and at the eleventh hour, as the warrant on the Treasury shows, was made up from other funds to save an Indian war. It was too late!"

It is not a hopeful prospect, we fear, that the National Government will be able to reform a system which is productive of so much crime and blood, but it is, at least the duty of all good citizens to give their counsel and efforts in that direction.—*N. Y. Times.*

REBEL OVERTURES FOR PEACE.—The Washington correspondent of the *New York Tribune* gives a somewhat detailed statement of the efforts of the leaders of the rebellion to correspond with influential men in the North, with a view to an amnesty and a subsequent compromise. It is asserted that the desperation of the rebels has induced them to this offer "provided the Government will allow them to do so and resume their old mastery in the counsels of the reunited nation." The *Tribune's* correspondent says on what he deems the most undoubted authority, that the matter has not only been brought before the federal government, but has been canvassed for upward of two weeks. He professes to know the precise state of the case between the confederate and Union authorities, which he states thus:

"Dr. Barney, a citizen of Baltimore, was recently taken by the rebel pickets near Centreville, and forwarded to Richmond. He has since stated that he went in the way for the express purpose of being captured. While in Richmond, where he has numerous acquaintances, he had frequent interviews with the members of the Confederate Cabinet, and was admitted into many of the secrets of the rebel programme. When the time arrived for his departure North, he was sent for by Judah P. Benjamin, who handed him letters addressed to Gov. Seymour of New York, Fernando and Ben. Wood, Vallandigham, and Cox of Ohio, Senator Bayard of Delaware, Beverly Johnson of Maryland and a number of other noted democratic leaders in the North and in the Border States. In the verbal instructions given to Dr. Barney, no terms were asked for. The Southerners told him they would consent to no terms, that if not admitted into the Union again as equals, they would not come in at all. What they ask is the granting of an amnesty to all the military and civil leaders of the rebellion, so that an election for Members of Congress can be made during the coming winter, and that body be called together at least as early as April. With the heavy democratic gains in the late elections, the Southerners see that they could control both the Senate and House, and they offer to let the terms of settlement between the two sections be made by that Congress. They say they will never consent to any terms that the republican party now in power can offer. A settlement, however, in which they will have a controlling voice, in the next Congress, they are willing to abide by."

"Dr. Barney had an interview with both S. Secretary Seward and President Lincoln as soon as he returned to Washington and, according to his own story, these officials declined to consider the matter in the shape in which he presented it to them. He has since that time visited New York for the purpose of seeing and conversing with John Van Buren, the Woods, and Gov. Seymour.—*Boston Daily Advertiser.*